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part that we can in supplying the world with commodities (page 211). Thus, as it appears to me, misapprehending the double-edged bearing both of co-operation and of competition, he naturally is unable to see the continuity of the cosmic process, in different sections of which different aspects are more apparent. We need a wider experience and a deeper analysis.

B. BOSANQUET.

LONDON.

THE MESSAGE OF MAN. A Book of Ethical Scriptures gathered from many sources and arranged. London: Swan Sonnenschein & Co. New York: Macmillan & Co., 1895.

Our age waits dumbly for its poet. Meantime we are glad to cover the nakedness of our souls, and stay the craving of our hearts for the expression of Beauty by what scraps we can gather, as most fitting our need, from the abounding richness of the past. Beauty is eternal, but she is also ever fresh and ever young, and we shall not be satisfied till we shall have found our own expression of her. In no region are we barer than in our literature of the inner life. Those who have felt the need—and they are many—will receive with gratitude this book. It is a collection of golden sayings “from many sources,” selected with very fine feeling and arranged with great skill. The pious compiler evinces a spirit of passionate devotion to moral beauty and of passionate sympathy with the needs of his fellows. His method of selection has been faithfulness “to his own personal want and sense of truth,” and with a fine feeling of kinship he offers the “grains of gold” he has gathered, hoping they “may prove precious to many.”

The book is a notable comment on our time. It is strikingly rich in moral and humanitarian enthusiasm, strikingly devoid of unity, whether artistic or philosophic. This is true in spite of the rare skill with which quotations from widely-different sources are interwoven, so that each separate chapter reads like the utterance of one thinker. But there seems no reason why, if the compiler had had time, he should not have added indefinitely to the ninety-two chapters in which his book is arranged. Neither can one say why any one of these comes where it does, nor why any other has been placed before or after it. One part does not grow out of the other, nor has one a sense of completeness in the whole. The book, too, is wanting in buoyancy; its spirit lacks wing. This is because its golden sayings are for the

most part didactic or hortatory. Seldom—if ever—are they the utterances of ecstatic joy; nowhere have we the notes of a triumphant and jubilant faith. Yet surely moral enthusiasm and human sympathy are but wind and rattle and the delusion of an empty dream if the universe be not for us. But if the universe be for us, what can be against us? Either the “Message of Man” is not worth the paper it is written upon, or it is a message from the very heart of reality, the assurance to us that what is is Love. May we not hope that this same “messenger,” with his fine skill and wide sympathy, will, in the future editions which his book so richly merits, give us some token of this joyous assurance.

M. S. GILLILAND.

LONDON.

HEGEL'S PHILOSOPHY OF MIND. Translated, with five introductory essays, by William Wallace, M.A., LL.D., Fellow of Merton College and Whyte's Professor of Moral Philosophy in the University of Oxford. Oxford: Clarendon Press, 1894. Pp. cciv. + 197.

It may seem ungrateful to begin an account of what Professor Wallace has done by complaining that he has not done more, and yet we cannot help regretting that he did not add to the obligations which he was conferring on students of Hegel by translating the “Zusätze” included in the collected works, instead of confining himself to the original text. In many cases the reports of what Hegel said in lecture are considerably clearer than the paragraphs on which he was commenting, and the result of the omission is that the student of Hegel in English remains at a considerable disadvantage. The increase in the bulk of the translation might have been a distinct gain, if it had forced Professor Wallace's own work out of the subordinate position in which he has placed it. His commentary is a good deal more than an introduction to his translation, and to have had it in a separate volume would have been a convenience to many readers to whom the translation is unnecessary.

Of the five essays, which occupy rather more than half the entire volume, the first and most important is entitled, “On the Scope of a Philosophy of Mind.” The relation of Hegel's philosophy to ethics and to religion is treated with very great felicity of thought and expression. Not only is the subordination of subjective *Moralität* to objective *Sittlichkeit* brought out, but justice is done to